Autumn Plans Number

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The Sunday School Times

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My Times—Thy Hand

By H. Cockrell

Psalm 31:15

"MY TIMES are in Thy hand";
Lord, I am glad:
No place more safe or sure
Was ever found,
No greater wiser mind has ever planned
My times.

My happy times and harrowing times,
My times of darkness and despair,
And times when I am made to wait,
All these are in
Thy hand.

My times — Thy hand, —
Twin thoughts of consolation these,
And secret of serenity
Day after day.

The Honorable Service Emblem

Two kinds of war must be fought today. With the defeat of the Germans, one stage of the World War ended. Already thousands of men are entitled to wear the small brass insigne, showing an eagle with outspread wings, which "stands for honorable service to our country." They have been honorably discharged by the Government and may once again take up civilian duties with a free conscience. But there is another kind of warfare, the age-long spiritual warfare, "and there is no discharge in that war" (Eccles. 8:8). Every man is engaged in this, whether he knows it or not, and many go down in utter defeat. But it is not God's will that any should be overcome, and as soon as Satan had taken some territory in the Garden of Eden, God put into operation His plan of victory. Then and there the Redeemer was promised, and in due time He came to the battlefield of this earth, overcame sin in the flesh, and vanquished death. Now there is a way by which man may live victoriously on the earth and triumph over death, and that is through the new birth, the power of the indwelling Spirit of God, and the gift of eternal life. It is well to realize that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4). Though we can expect no release until God calls us Home, yet we can be victors through His grace. As a wounded veteran, Paul said, "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). And as his "honorable discharge" drew near, he could truthfully say, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). Though the conflict be long and terrible, yet it is possible for every follower to go through it victoriously, for he is indwelt by the Victor.

VICTORY

ONE word flashed around our "one world" on the evening of August 14. It was the word "Surrender!" It was explained, embellished, enlarged upon, but that was the heart of it, that the Japanese had finally surrendered. Simultaneously the radio took it to every part of the globe. There was a wealth of meaning in that word: the stopping of bloodshed, the liberation of prisoners, the return of loved ones, the loosening of a multitude of restrictions, the opening of the sea and air lanes to peaceful travel, and the prospect of normal life once again.

Many were the expressions of heartfelt thankfulness and rejoicing. Advertisements in Philadelphia papers on August 15 contained many quotations from Scripture, and were doubtless typical of those seen throughout the country. Here were some of them: A full page, showing U. S. Marines praying, and quoting the Twenty-third Psalm in full; a three-column space with these words, "Victory — we join hearts and prayers with all the world in a fervent . . . God Be Thanked . . . that this 'mighty scourge of war' has finally passed away . . . and that Peace, the very 'autograph of God,' has at last come to the world!"; another with the words and reference, "Thanks be to God, which giveth us the victory" (1 Cor. 15:57); and still others,—"We give thanks, first, to Divine Providence that the terrible conflict is ended, and that peace has again come to a troubled world . . . "; "The Lord reigneth; let the earth rejoice" (Psa. 97:1); "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccles. 11:7).

There were probably hundreds of prayer meetings throughout the country, in which Christians humbly expressed their thanks to God for the end of the war; and radio announcers and commentators and newspaper writers acknowledged the goodness and mercy of God in more or less guarded and cautious phrases.

We can all enter heartily into the profound thankfulness that pervades the country at this time, and rejoice over every expression that shows that men's thoughts are turning toward God. There are interesting *comparisons* and *contrasts*

Comfort for Dark Days

"Jesus himself drew near, and went with them" (Luke 24:15b).

between the victory that has been won this year over the two world enemies, and the glorious victory of our Lord Jesus Christ, which centers in Calvary, and which will be consummated at His Second Coming.

The Allied armies, navies, and air forces have broken the power of two wicked and ruthless enemies.

To the world, the cross looked like defeat, but it was just the contrary, for of our Lord Jesus Christ it is written, "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:15).

General Eisenhower and General MacArthur, as Supreme Commanders, are now engaged in the joyous work of liberating prisoners of war and freeing downtrodden peoples from cruel oppression.

In the synagogue in Nazareth, our Lord Jesus Christ took the scroll of the Book of Isaiah, "found the place" in the sixty-first chapter, and read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord"; and He said in conclusion, "This day is this scripture fulfilled in your ears."

Peace has come to the nations once more.

That was one purpose of the Lord Jesus Christ's first coming, as it was proclaimed by the angels to the shepherds, "on earth peace, good will toward men."

There is inexpressible joy in millions of hearts throughout the world over the present victory.

At the birth of the Saviour, the heavenly messengers brought "tidings of great joy." Deep, abiding joy is one of the greatest blessings of the Christian life. It is God's will that those who know Him should have this joy: "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4); "Now the God of hope fill you with all joy and peace in believing" (Rom. 15:13).

Two great forces of wickedness are now shackled and restrained.

Ever since Calvary, Satan's power has been greatly limited, and wherever the Gospel has had free course "the salt of the earth" has kept communities and even nations from corruption.

However, one cannot help noting that there are certain great *contrasts* between the present victory over Germany and Japan, and the triumph of the Lord Jesus Christ over all His enemies.

This victory is temporary. "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:6). "From whence come wars and fightings among you?

(Continued on page 679)

NOTES ON OPEN LETTERS

Prophetic Aspects of the Atomic Bomb

With the advent of the atomic bomb, Luke 21:25-28 and other kindred passages come before the children of God with new significance. Again the newspapers bring testimony to the truth of God's Word. The accounts describe this atomic energy as "the greatest force in the universe." It seems to me that this force is what the Lord Jesus was speaking of in Luke 21:26: "The powers [lit., "explosive forces"] of the heavens shall be shaken" (R.V.).

Surely it is no coincidence that the only element found to be suitable for the experiment is *uranium*. The Holy Spirit made no mistake in the inspiration of the Scriptures. The Greek of the above verse means "the dynamite of uranium."

We are told that when the experiment with the bomb was made in the desert of New Mexico, the steel tower in which it was exploded by remote control was vaporized. The tower didn't become a mass of molten metal, but went up in gas, literally passing "away with a great noise." Unbelievers laugh at the prophecy of (R.V.) 2 Peter 3:10 (as indeed they do about everything else supernatural or miraculous), — "the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat"; yet we have seen a preview of the very thing before our eyes.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth"! Inside of two or three weeks we have read in the papers of (1) the crashing of the bomber into the world's *tallest building;* (2) the cracking up of the world's *largest flying boat* in Chesapeake Bay; (3) the flying of the world's *fastest plane* from Ohio to New York — 544 miles in 62 minutes; (4) the dropping of two of the world's *most powerful bombs* on Japanese cities. In the last few months all the great world leaders of the war, *except Stalin* — Roosevelt, Mussolini, Hitler, Tojo, Churchill — have either died or passed from power. (It is not for me to say whether there is any special significance in the fact that only Stalin of Russia remains. We do know, however, that Russia plays an important role in the prophetic Scriptures.)

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"! — *A Virginia pastor.*

The whole text of Luke 21:25-28 reads as follows: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Mr. Ernest Gordon makes the following comment on the second paragraph of the pastor's letter, referring to uranium: "'The powers of the heaven' do not refer to the element uranium.

"'Powers of uranium' is simply to transliterate (*uranon*) instead of to translate ('heavens'). The Authorized Version gives the right and only possible translation. Uranus, or Heaven, was the mythological Greek god who fathered Saturn. Herschel named the planet he discovered after him. When Klaproth, in 1789, isolated from pitchblende a metallic element, he, in turn, named it Uranium in honor of Herschel's recent discovery. Plutonium, a similar metallic element used in atomic research, is named for Pluto, the lord of the nether world, grandson of Uranus. Certainly the atomic bomb is more Plutonian and hellish than heavenly.

"It brings the prophecy of Peter sharply into focus, if we can believe the comments of the physicists describing atomic power. 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise.' Rather is it, 'with a rushing sound, as of roaring flames,' according to the lexicon, and the word *rhoizeedon* imitates the sound. An old acquaintance, who used to amuse himself with what seemed to him Biblical infelicities and unlikelihoods, was wont to dwell humorously on this resemblance, *rrrzzzeedon*. But those who experienced it in Hiroshima did not smile at it. O that instantaneous, searing, blinding, white-heat of Hiroshima!

"'And the elements [*stocheia*] shall melt with fervent heat,' Peter goes on to say. 'The material elements of the universe,' is the definition. And what are those elements but atoms? The original meaning of *stocheia* is 'the rows' — row upon row of atoms. When they get out of hand, as some say they easily might, what a continuous, final, and complete explosion. What a dissolution of all things. *Dies irae, dies illa.*

"John draws a like picture. 'The fourth angel poured out his vial upon the sun; and power was given him to *scorch men with fire.*' Seven verses later emerge the words, as a star above a flaming horizon, 'Behold I come as a thief. Blessed is he that watcheth' (Rev. 16:8, 15)."

Therefore the pastor's remarks concerning the "signs of the times" are very much to the point, and these events lead us with renewed hope to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

An Index of the contents of the TIMES *for 1944 may be had for 15 cents from The Sunday School Times Company, 325 N. 13th St., Philadelphia 5.*

I. The Person and Work of the Holy Spirit

How neglect and ignorance of the third Person of the Trinity have weakened the Church

By T. STANLEY SOLTAU, D.D.

"Only as He is acknowledged, and His guidance sought and followed, can the Church be truly revived and empowered to the face of the tremendous and rapidly increasing opposition of the forces of evil." All feel the opposition, but many are ignorant of the causes of weakness in the Church. Seeing the need for instruction on the place and special work of the Spirit, Dr. Soltau, pastor of the First Evangelical Church, Memphis, Tenn., has prepared a series of seven articles on this subject. His writings, which have frequently appeared in the Times, are marked by clearness, simplicity, and logical progression in the presentation of important Scriptural teachings. The second article in this series will be published next week.

AT THE beginning of any study of the Holy Spirit and His work, it is necessary to understand something of the nature of His Person and of the importance of His work, in order to see in their proper perspective the things that follow.

He Is a Person

The Spirit of God is first mentioned in the first chapter of Genesis (1:2). From then on, throughout Scripture, we are made aware of the existence of a mysterious influence or power, which is manifested again and again in the affairs of men, often bringing about the most unexpected results, but which is especially concerned with the revelation of God Himself to men. Throughout Scripture there is a progressive revelation concerning this power referred to as the Spirit of God. He is seen to be not merely an influence but a person, possessing all the characteristics of a personality: intelligence, emotion, and will. Not only so, He is the third person in the Godhead, who exercises a special function in the process of divine revelation.

His work of revelation may be seen in its various phases; first, in the Old Testament, when it was concerned with the prophetic activity by which God's will and law were made known, showing both the need for a Redeemer and giving the many promises and descriptions of His future coming. In the New Testament the Holy Spirit is seen as the One who was active, not only in the bringing into human form of the perfect revelation of God—His divine Son, but in directing and empowering the Son for His work of revelation and redemption. Following the resurrection and ascension of Christ Jesus, it was the Holy Spirit who enabled the apostles to understand the significance of the atoning death of the Lord and then prepared and sent them forth on their world-wide mission of the proclamation of the Gospel. He was the controlling influence in the formation and organization of the Church and He is the One who, working in the hearts of men, applies to them the results of the redeeming work of Christ Jesus and enables them to lay hold on Him in faith.

Limitations of space prevent a consideration at this time of the intimate association of the Holy Spirit with both the Father and the Son in their natures and work, but a careful study of the Scriptures will show many references to this matter.

The Gift of God

The Holy Spirit is referred to as the gift of God on a number of occasions. The Son was the gift of God to open up a way for sinful man to be restored to God. The Holy Spirit was the gift of God to apply to men's hearts the results of the atoning work of Christ and to make Him real to them and in them. As will be seen later, the work of regeneration, which marks the beginning of true spiritual life, is the work of the Holy Spirit. Similarly the work of sanctification, which covers the entire growth and development of the spiritual life, is the work of the Holy Spirit. It is very easy to understand therefore why He is spoken of as the "gift of God," for there is nothing in the natural man which can accomplish of itself, either regeneration or sanctification. It is only as God, in His infinite mercy, makes some special and supernatural provision to meet man's needs that he can experience either of these great mysteries. The Holy Spirit is that provision. If we look at some of the references to the Holy Spirit as God's gift we can see something of His special relationship to us and of the significance of His work. There are four passages in particular:

(1) *Spiritual Nourishment.*—In Luke 11:13 the Lord speaks of the Holy Spirit in connection with the question of spiritual nourishment. Other passages make it clear that it is the Holy Spirit who enables the hungry heart to feed upon the Bread of Life. While the Lord Jesus encouraged His disciples to ask God for the Holy Spirit as a good gift, it should be noted that after the day of Pentecost, on which the Spirit descended in power to abide in the Church and to dwell permanently among the children of God, there is no repetition of the command to ask for Him. His presence is an established fact in the hearts of all God's children and is to be regarded as such and acted upon accordingly. Requests for that presence to be made known more fully or to be manifested in new graces, guidance, or power for victory over sin, or for some special purpose, are perfectly proper and legitimate, but His presence must be accepted in faith.

(2) *Limitless Resources.*—In referring to His own words the Lord said, "God giveth not the Spirit by measure" (John 3:34), intimating the limitless resources at His disposal through the Holy Spirit in Him, and the divine authority with which His words were accompanied because of the Holy Spirit's presence. Not only so, as He stated again and again, the same Holy Spirit which dwelt in Him so mightily was to clothe and endue His disciples with power from on high; and the same limitless resources of wisdom, grace, and spiritual power are placed at the disposal of all those who have received the Spirit into their hearts and give to Him the chief place of rule and authority in their lives.

(3) *Cleansing Power.*—The first eight verses of the fourth chapter of First Thessalonians are concerned with the subject of purity of life, to which God has called us and which is absolutely necessary if we are to be well pleasing to Him. In these verses Paul states that the gift of the Holy Spirit was made for a special purpose, namely, that of our sanctification and being made holy before God (1 Thess. 4:7, 8). Not only is there no other provision made or possibility of men being made holy in any way than through the Holy Spirit, but whoever rejects Him and refuses to accept His guidance in his life is guilty of rejecting God.

(4) *Sign of the Presence of God.*—As the Apostle John explicitly tells in the closing chapter of his First Epistle, the purpose of writing it was to insure, on the part of his readers, that they had full appreciation of the reality of their salvation and that they had already received eternal life through faith in Jesus Christ. Throughout the Epistle he gives various marks of the evidence that they could see in their daily living, which would afford them ample witness to the great change that had taken place in their hearts. Eternal life is the life of God Himself implanted in the heart of the believer. Eternal life is impossible apart from the presence of God, so that he who has received eternal life has also received the presence of God in his heart. The fact of the abiding presence of God in the heart, John says (3:24; 4:13), is proved by the manifest presence and activity of the Holy Spirit, for where the Holy Spirit is, God is. The Son, Christ Jesus, was God manifesting Him-

self *objectively*, in visible form before men, that they might see and understand something of His love and grace, and of His righteousness. The Holy Spirit is God manifesting Himself *subjectively* in the hearts and minds of men, in an invisible, but none the less real way, by which His characteristics and life, which were so perfectly revealed in Jesus Christ, are transferred to men and revealed anew in and through them.

In the verses, then, which speak of the Holy Spirit as the gift of God to men, He is set forth in a fourfold significance: (1) As the Source and means of all true spiritual nourishment, which is absolutely necessary to the growth of the spiritual life. (2) As the limitless Source of power, which is placed at the disposal of all who have accepted Christ Jesus as their Lord and Saviour. (3) As the great purifying and sanctifying Agent in the heart of the believer, who has been sent by God for that particular work. (4) As the continual proof and witness to us, and to others through us, of the fact of God's holy presence abiding in our hearts.

The Importance of the Subject

The great importance of the subject of the Holy Spirit may be judged from the fact that He is specifically referred to under His various names about 80 times in the Old Testament and over 200 times in the New Testament. In the Old Testament He is mentioned in 19 of the 39 books, while in the New Testament He is mentioned in all but 4 of the 27 books. A careful study of the Spirit is necessary, therefore, if one would thoroughly understand the contents of Scripture, in the writing and preparation of which, as we shall see, He was the overruling and active Agent.

Not only so, the study of the Person and work of the Holy Spirit is also necessary from the standpoint of three other subjects, all of which are of paramount importance to the Christian. They are as follows:

(1) *An Adequate Appreciation of the Nature and Person of God.*— A knowledge of the third Person of the Trinity is absolutely essential to an appreciation of the nature and Person of God, especially so in His relationship to the human heart. A progression in the revelation of God in Scripture is clearly seen. In the Old Testament that revelation was concerned chiefly with that of the first Person, God the Father, in His sovereign majesty and holiness and eternal being, as the Source of all life. In the New Testament, and especially in the four Gospels, Hebrews, and Revelation, it is the second Person of the Trinity, who is the chief subject of revelation, in His grace and love and holy perfection, not only as the Example to men but also as their Redeemer. In the other Books of the New Testament, notably Acts and the Pauline Epistles, the Holy Spirit in His Person and work, is finally and fully revealed as the third Person of the Godhead. He is there revealed in His unseen and mysterious ministry in the hearts of men, convicting them of sin, admonishing them to believe, granting to them new life and power, and continuing to work in them to the complete transformation of their lives and characters.

(2) *A proper understanding of God's Plans for and Work in the Believer.*— A knowledge of the Holy Spirit and of His work is absolutely essential to a proper understanding of God's plans for all His children. The Spirit reveals and teaches not only what those purposes are, but also how they may be accomplished in and through us. No personal understanding or experience of God is possible apart from the Holy Spirit, whose function it is to bring men into personal relationship with God and to the enjoyment of fellowship with Him. Similarly, no development of the spiritual life is possible without the Holy Spirit, for He is the implanter of that life and the One who protects and guides it at all times.

(3) *A True Conception of the Church of God.*— A knowledge of the Holy Spirit is essential to a true conception of the Church of God as the mystical Body of Christ. As will be later seen, the Holy Spirit was the active Agent in the formation of the Church and also in its organization. He is the one Source of its power and life, and He alone is able to direct its course amid the increasingly complex currents of world conditions and of world opinion. The Holy Spirit is the secret of all true revivals and of the growth of the Church throughout its history. Whenever and wherever revivals have taken place, it has been through His direction and under His leadership, which have made men conscious of a new power at work in their midst. He must be known by the Church, if its function in this world is to be understood and accomplished. So many today, even among the leaders in church work, are hopelessly confused as to what the Church should be and should do according to the purposes and economy of God. This is largely true because men have become indifferent to if not ignorant of the third Person of the Trinity and of His place in their lives. Only as He is acknowledged, and His guidance sought and followed, can the Church be truly revived and empowered in the face of the tremendous and rapidly increasing opposition of the forces of evil. These forces today are organized as never before in open hostility and hatred of God and of all who worship and acknowledge Him as Sovereign over all.

(To be continued)

More Inner Rallying

Blessings in store through prayerful preparation

By NORMAN C. SCHLICHTER

THE most lasting results of Rally Day programs come where thought has been given, in setting up such programs, to inner as well as outward rallying. By outward rallying I mean, of course, its material side, such as numbers present at Rally Day services, amount of collections, visitors present, and delinquents returned to the fold.

"My, but we had a dandy Rally Day last Sunday," we often hear Sunday school leaders telling friends. "Biggest attendance ever! Biggest collection ever, too."

Many readers have heard just such reports of Rally Days. But surely these outward results, fine as they are, are quite minor compared with the genuine inner rallying of a school's members.

To create new enthusiasms about merely attending Sunday school is a pretty ordinary Rally Day goal. Why not aim much higher spiritually this year, and the year after, and indefinitely, Mr. Sunday school leader, teacher, pastor?

How about a Bigger Things Rally this year, and let the major emphasis be placed on such things of lasting value as more home prayer and family worship, more family group Bible reading and lesson study, stricter Sabbath observance, more Bible memory work, whole family attendance at church and Sunday school.

To get Rally Day results in these things there must be prayer, lots of it, earnest and humble, too. Wherever inner rallying results are obtained there is always a prayer committee that works along with the other usual committees that deal with special invitations, special advertising, looking up delinquents, the offering, and so on.

In planning for more inner rallying, Intermediate and Junior groups should not be overlooked. They are in great need today of being trained to more reverence, more fear of God, more faithful attention to lesson study, Bible study and memory work, more unselfish Christian living. These younger groups are being affected seriously today by the lack of deeper spiritual living among their adult relatives and friends.

Undreamed of blessings are in store for every Sunday school that will make prayer the basic thing in all Rally Day planning.

ANNVILLE, PA.

Tested Plans for Increasing Attendance

Catching the Interest of Boys

By George W. Phinney

EACH Sunday, a few minutes before my class of teen-age boys is dismissed, I hand out several folded slips of paper, one to each boy present. On three of these slips of paper are written subjects relating to the lesson to be studied for the following Sunday, subjects with modern titles dealing with some phase of the Bible that aptly applies to the modern world.

The boys who draw slips on which a title is written are under obligation to prepare a five-minute talk on the subject they draw. Those who draw blanks are not required even to look at the lesson if they don't want to. (It is my duty to outline and give a brief presentation of the regularly designated lesson.) But the ones who are thus relieved of preparing a speech are required to bring an extra twenty cents to be placed in what we call our "Sum for Fun."

At first some of the boys were shy and failed to show up on Sunday if they had drawn a subject slip. But when they saw the enthusiasm some of the others exhibited with such subjects as "Nero the Nazi," "Peter, Leader of the Underground," "Joseph and the OPA," and many other similarly intriguing subjects, they became interested, and disappointment showed on their faces if they drew a blank slip.

Once a month we all get together in the evening to spend our "Fun Sum." In the summer we swim, fish, go camping for a night, have a watermelon feast. In the winter we plan indoor activities, such as roller skating, bowling, and the like.

The youngest boy in my class is twelve, the oldest sixteen. Since we hit upon the above outlined plan, just a little more than one year ago, our membership has jumped from fourteen to thirty-two, and we have the highest percentage of attendance of any class below the Adult Department in our whole Sunday school.

OKLAHOMA CITY, OKLA.

Pinch Hitting in Many Departments

By Mrs. Paul W. Evans

I HAVE no regular class in the school, but rather I am a pinch hitter. However, I teach on many of the Sundays. Being the pastor's wife, I am interested in the quality and attendance of the various departments of our church.

Through the years of our ministerial work, I have used the same method, and have found it has worked wherever tried. It is that method prescribed by our Saviour for the last days, the days immediately preceding His return to earth. "Go out into the highways and hedges, and *compel* them to come in, that my house may be filled" (Luke 14: 23). Combining this method with follow-up work among the absentees, well-studied lessons, and a background of earnest and daily prayer, will always bring success.

My work has not been with one grade of pupils through the years. The very first work I had was a class of supposedly "incorrigible" boys. The teacher was absent a few years and I substituted. My problem there was not attendance, for they were there virtually every Sunday, fifteen strong! But I had to be alive every minute; once my own interest flagged, they were gone after marbles, spiders, butterflies, kites, or balls, or into plain mischief. And by the grace of God, I held that class intact until that teacher returned.

My next class was a mixed one of girls and boys, including my own boy of seven. (By the way, there is some savor in having your own, particularly if he is a wide-awake, real boy. How easily you can discipline the others over his shoulders!) That was when ministerial work was new to us, when the very first Protestant Church of the town was our own and new. It was a case of "shaking the bushes," going from house to house, inviting and urging and gradually gathering them in from every hog path. As always, my work was not exclusively with my own class, but corraling members for all classes and for the various organizations. It is a real joy to have a weather eye on every phase of a work. It precludes narrowness and selfishness, such as I have seen in some strictly class work. I believe in States' rights; I also believe in the central government. I believe in class ventures, but always recognizing the priority and authority of the church and the Sunday school.

Another class was one of girls the age of my daughter, teen-agers,—adolescent, if you please. Today, as I look back, that was one of the sweetest ventures of my life. A background of earnest prayer for every one individually, followed up by frequent visits in each home, occasional parties at the parsonage where the "boy friends" were welcome, and *much hard study*.

Then came a mixed class of older young people, in a hard little oil town that had known a boom! The brightest girl of that class ran away with one of the boys, and my feathers fell. Had I not done my work faithfully? Was this a result of my teaching? I was disposed to falter. But a visit to the distressed mother brought more comfort to me than to her, I thought. "Your teaching wonderfully influenced Margaret," she said. "I don't understand this affair, but I believe God will see me through." In a very little while the runaways were back with the parents and in the church,—back in time to comfort the mother when her son was burned to death in her backyard. How sympathetically I wrote that mother. Back came the word, "I know where Will is, and your teaching blessed him." So I thanked God and took courage. In every class I have had, it has been my keen desire to win the unsaved to Christ, and God has richly rewarded every effort.

I have been a pinch hitter with little children, too. Years ago we used the old-time, sound, graded literature with real lessons from the Bible, the beautifully painted cards, with a background of catechism questions. It was then that my own children began to learn the Ten Commandments, the Apostles' Creed, and various chapters of the Bible, and how sacred to me are those early days.

Now I must pass to the adults. Once I had a class of young married women. We met in the parsonage across the street from the church. Most of them were saved, but their knowledge of God's Word was limited, and how teachable they were! I taught the International Uniform Sunday school lessons; but would bring in as much of the Word each Sunday as the text and time would allow. Especially did I emphasize God's plan of redemption, part of which is not yet completed. For years I have been interested in the rapture and second coming of our Lord, a subject even yet much neglected. These women drank it in much as children would.

For quite a few years I have settled down to adult teaching,—rather I've *been* settled down to it. I am still something of a pinch hitter, and I hope some of my pinch hitting will land many in the Eternal City. In a final word, I would say that bush-whacking, prayer, study, mixed up with a whole lot of love, is the best rule for increasing attendance.

DUKE, OKLA.

You and I are no more responsible for the gifts we have than we are for the color of our eyes; but we are responsible for the use we make of our gifts. When Jesus comes asking that those endowments and gift possessions of ours would be given up to His mastery, then and only then have they any promise of their best usefulness. I think that Christ's problem in regard to His Church is the multitude of unemployed talents His people have.—Dr. John Macbeath, in the Keswick Calendar.

LESSON 12. SEPTEMBER 16. JUDAH'S CONCERN FOR HIS FAMILY

International Uniform Lesson.—Genesis 43 and 44; printed text, Genesis 44:18-34

Golden Text.—For how shall I go up to my father, and the lad be not with me?—Gen. 44:34

KING JAMES VERSION

Gen. 44:18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

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The Lesson as a Whole

By H. A. Ironside, Litt.D.
Pastor of the Moody Memorial Church, Chicago

Approach to the Lesson

THE title given to this lesson does not indicate the real work that had taken place in Judah's soul. The great thing that is brought out in these chapters is the evidence of the repentance of this man, who had been so hard and cruel in years gone by, when he was a party to the effort to get rid of Rachel's son Joseph. While we have no record of his actually confessing his part in that nefarious transaction, it is evident that he had judged himself for it and he had reached the place where he was ready to make every reparation in his power for the wrong done to his younger brother and to his father, whose grief had been so heavy throughout the years since Joseph's blood-stained coat had been brought to him.

In all Joseph's apparent harshness with his brethren, and the tests to which he put them, he was working out a plan whereby he might learn if their attitude had changed. As Benjamin was his own full brother, their behavior toward him —the youngest of them all—would go far toward manifesting the true state of their hearts. The test proved that they had learned through the years to mistrust themselves and to love and honor their father, whose will they had flouted in the past. When this point had been reached, Joseph could no longer restrain himself, but until it had he did not reveal his relationship to them.

The Historical Setting

The New Testament references to the experiences of Joseph authenticate all this section as sober history, not as a merely fanciful story. The circumstances narrated in these chapters are in full accord with archeological remains, though we are, at present, indebted to Scripture alone for the facts as given here.

Verse by Verse

Gen. 44:18.—"*Judah . . . said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears.*" So far as Judah could see, Benjamin's life and liberty were at stake. He had promised his father to be "surety for the lad" and he was now prepared to undertake that responsibility.

Verse 19.—"*Have ye a father, or a brother?*" Joseph's question had been put to the ten brethren on their previous visit in order to probe their consciences and find out their present condition of mind and heart as compared or contrasted with the envy and jealousy of the days when he knew them in the intimacy of the home circle.

Verse 20.—"*We have a father, an old man, and a child of his old age, . . . and his brother is dead, . . . and his father loveth him.*" They had told the truth, so far as they understood it, little realizing that they were in the presence of that supposedly dead brother, but there was no avowal of their own wickedness in the matter. Had they repented of that sin? This was what Joseph designed to make manifest.

Verse 21.—"*Thou saidst . . . Bring him down unto me, that I may set mine eyes upon him.*" In this way, Joseph sought to check upon their present state, and to see if any real change had been wrought in them.

Verse 22.—"*We said . . . The lad cannot leave his father: . . . his father would die.*" Their language implied real concern for that father, whose affectionate heart they had wounded so terribly in the years that had gone by. How deep was that concern?

Verse 23.—"*Thou saidst . . . Except your youngest brother come down with you, ye shall see my face no more.*" It may have seemed like a hard and stern ultimatum on the part of Joseph, but it was his way of testing them to prove what was really in their hearts.

Verse 24.—"*When we came up unto thy servant my father, we told him the words of my lord.*" One can imagine how eagerly Joseph listened now to what had transpired between his father Jacob and these brethren, who had treated him, their own flesh and blood, so badly.

Verse 25.—"*Our father said, Go again, and buy us a little food.*" Filled with fear lest he be bereft of Benjamin if he yielded to the request of Egypt's premier, Jacob attempted to ignore it, and would have sent the nine back without his youngest son. Simeon, we must remember, remained in prison as a hostage all this time.

Verse 26.—"*We said, . . . We may not see the man's face, except our youngest brother be with us.*" Realizing that the one known as Zaphnath-paaneah meant what he said, the brethren refused to go again to Egypt without Benjamin, for they believed that in such a case they would only be jeopardizing all their lives.

Verse 27.—"*My father said . . . Ye know that my wife bare me two sons.*" How eagerly must Joseph have scanned their countenances as they came to this

point in the recital of the words of their father! Was there any evidence of repentance or even of regret because of their treatment of the elder of these sons?

Verse 28.—*"One went out from me, and I said, Surely he is torn in pieces; and I saw him not since."* What memories this recalled to Joseph's mind! Now, too, for the first time, he heard how his father had been deceived and made to believe that Joseph was torn in pieces by wild beasts.

Verse 29.—*"If ye take this also from me, . . . ye shall bring down my gray hairs with sorrow to the grave."* It was really Sheol, the unseen world of spirits, rather than "grave" of which Jacob spake. Graphically, Judah depicted his father's deep concern and the grief awaiting him if Benjamin were taken from him as Joseph had been.

Verse 30.—*"His life is bound up in the lad's life."* It is evident that a great change had come over Judah during the years that had gone. He was now genuinely concerned lest his father have to suffer utter heartbreak.

Verse 31.—*"When he seeth that the lad is not with us, that he will die."* There had been no such concern when they sold Joseph to the Ishmaelites. But now they felt keenly the terrible ordeal that their father would have to undergo if Benjamin too were lost to him.

Verse 32.—*"Thy servant became surety for the lad."* The nobility of Judah comes out now most vividly. He had promised his father to *"bear the blame . . . for ever"* if Benjamin did not return with them, but that would not assuage his father's grief.

Verse 33.—*"Let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."* Judah was prepared to carry out his promise to the bitter end. If only Benjamin might be free to return to cheer his father's heart, he, Judah, was ready and willing to remain in prison in his stead.

Verse 34.—*"How shall I go up to my father, and the lad be not with me?"* This tender plea broke down Joseph's apparent sternness and in the next few verses we see him making himself known to his brethren, forgiving all the past, and bestowing upon them every possible evidence of brotherly love and kindness.

The Heart of the Lesson

God would use our very sins and failures to teach us lessons we could perhaps never learn in any other way. Joseph's brethren had sinned grievously, but as the years went on, their hearts were moved as they saw how their wicked and unfeeling attitude toward Joseph had affected their father. The blessed result was that they became tender and considerate and sought to make amends for their hatred of Joseph by loving care for Benjamin. Judah had been the one whose idea it was to sell Joseph, but now his heart was softened and his character changed as he realized how his past actions had wounded his father's heart.

Last Week's Lesson

11. September 9.—Egypt's Part in God's Plan ..... Genesis 41:44 to 42:38

Next Week's Lesson

13. September 23.—Joseph's Testimony to God's Providence ..... Genesis 45

A Lesson Outline

JUDAH KEEPS HIS WORD
Genesis 44

1. Judah pleads with Joseph (v. 18)
2. Recital of the former interview (vs. 19-23)
3. Jacob informed of Joseph's demand (v. 24)
4. His attempt to evade it (v. 25)
5. Opening an old sore (vs. 26-29)
6. Judah offers to become surety (vs. 30-32)
7. His readiness to fulfill his promise (vs. 33, 34)

Special Lesson Topics and Truths

There is a world of pathos in Judah's question, "How shall I go up to my father, and the lad be not with me?" We may apply it spiritually as we think of unsaved loved ones for whom it is our duty and privilege to pray that they might be saved. We may well ask ourselves the same question as we think of going into the presence of the Heavenly Father if these for whom we plead be not with us. Judah's fervent intercession with Joseph prevailed for the deliverance of his brother. As we pray with earnestness, we have a right to count on God to answer in the salvation of our friends and relatives who are bound in sin and enslaved by the Devil.

Summaries and Applications

Joseph's attitude toward his brethren may have seemed to them very hard and even cruel, until they understood the object he had in view, and remembered how wicked and unfeeling they had been.

Doubtless, Judah and the rest had often tried to forget their evil behavior in regard to Joseph, but sin is not blotted out because we manage to hide it. It needs to be dragged out into the light and confessed.

The devotion of Judah, both to his father and to Benjamin, gave evidence of the great change that had taken place within his heart.

Cain asked, "Am I my brother's keeper?" (Gen. 4:9.) Judah accepted that responsibility and was prepared to suffer as his brother's surety.

Nobility of character is manifested by readiness to endure pain and discomfort on behalf of others. In Judah's becoming surety for Benjamin, we have a faint picture of what our blessed Lord has done for us. He became our Surety, and for Him there could be no escape from the judgment which we so richly deserved. How deep should be our appreciation of the grace that led Him to suffer in our stead!

CHICAGO.

Questions for Teacher and Class

HOW are Joseph's early visions fulfilled in today's lesson?

2. Why did Joseph inflict this trial of honesty upon his brothers?

3. Was Judah's guilt in selling Joseph to Egypt as great as that of his brothers?

4. In what way did Judah manifest his changed character?

5. What lesson may we learn from this?

6. What spiritual lesson is suggested by Judah's readiness to take Benjamin's place?

(Answers on page 676)

The Busy Men's Corner

By Tom M. Olson

"Thou art even as Pharaoh" (Gen. 44:18).—What an acknowledgment for Judah to make; and we can rest assured that all of his brethren were saying "Amen." Judah was voicing the faith of the group.

They were all conscious of the apparent fact that Joseph was on an equality with Pharaoh — the greatest king on earth at that time! When Joseph was clothed with the manifestation of his father's love and delight (Gen. 37:3); and when his greatness was revealed to them by their interpretation of his dreams, they resented it (Gen. 37:8). They would not have it that Joseph should reign over them.

It took a famine to make them conscious of their need and to drive them to Joseph in his exaltation at the right hand of the throne in Egypt. His wisdom, power, and grace in meeting their need awakened their appreciation of his greatness and dominion. Fully seven times in his plea for Benjamin, Judah addressed Joseph as "my lord!"

Following this complete acknowledgment of his lordship, Joseph revealed himself to his brethren and did exceeding abundantly above all they asked or thought!

How accurately John 5:18 tells out the exact attitude of the Jews toward the Lord Jesus in the days of His sojourn in this vale of tears! They sought the more to kill Him, who was the delight of the Father's heart and who manifested by His every word and deed that He was "the power of God, and the wisdom of God" (1 Cor. 1:24).

Why did they wish to kill Him? Because, as they said, He was "making himself equal with God" (See also John

10:33). But He was, and is, "equal with God" (Phil. 2:6).

It is a consciousness of need that sends a Jew or a Gentile to Him in His present exaltation at the right hand of God. The acknowledgment of Jesus as "Lord" and the heart belief in His resurrection brings salvation or deliverance (Rom. 10:9, 10).

We were returning to Seattle from Tacoma by boat on beautiful Puget Sound some time ago. We passed out a few tracts to our fellow passengers. Presently, one recipient of a tract came to us to discuss its contents. When asked the question: "What think ye of Christ?" the passenger answered, "I think he is a god."

We asked, "What do you mean by 'a god'?" He said, "By that I mean he is not the 'Mighty God'." When asked, "Do you accept the Bible as the sole and sufficient authority on eternal verities?" he said that he did. When asked if he would accept the fact that Jesus Christ was the Mighty God if shown the Scripture which says He is, he wouldn't definitely commit himself, but said: "Show me the passage!"

We quoted Isaiah 9:6. The Child born and the Son given is certainly the Lord Jesus Christ, and His name shall be called "The mighty God!"

"O well," he said, "that is an isolated text and you can't hope to prove the deity of Jesus Christ with one verse of Scripture!

We had no notion of limiting ourselves to one verse, so we proceeded to give him a host of texts: Micah 5:2; John 1:1-14; John 10:30; John 14:9; Romans 9:5; Phil. 2:6; Col. 2:9; 1 John 5:20; Rev. 1:8, and so forth.

But despite the preponderance of Scriptural testimony to the essential deity of Jesus Christ, he would not say with Thomas: "My Lord and my God!" (John 20:28). He left without the deep need of his soul being met by the only One who could meet it!

"How shall I go up to my father, and the lad be not with me?" (v. 34.)—The lad here referred to is Benjamin—the lad with the twofold name. His mother called him "Benoni" (son of my sorrow); but his father called him "Benjamin" (son of my right hand).

Because of the father's great love for his son, and because the father's life was bound up in Benjamin's life, Judah was satisfied that it was impossible for him to go up to his father without that son.

And the Lord Jesus makes it conclusive that no one can come to the Father apart from the Son, when He says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Jacob's great love for his son, and the unique intimacy between Jacob and Benjamin typifies the infinite love of God the Father to God the Son, and the exquisite intimacy between them.

And the two names given to Benjamin foreshadow two aspects of the character of our Lord Jesus Christ. He was as "Benoni" implies: "A man of sorrows." "Christ also hath once suffered for sins."

Why? "That He might bring us to God" (1 Pet. 3:18). This reveals Him in His "Benjamin" character—or "Son of my right hand."

Now all may come to the Father through the Son and share in the glory of His exaltation.

ALTADENA, CALIF.

For Primary Teachers

By Ethel S. Low

Topic and Scripture: A Big Brother (Gen. 44:18, 19, 22-26, 32, 33)

AS WE continue the story of Joseph, we come to Judah's unselfish insistence on staying with Joseph as his servant, while Benjamin, the little brother, goes home to his father, free. If you will read the story over, you will find that Reuben and Judah were the brothers who protested against killing Joseph when he came to them in Dothan. Reuben suggested putting him in a pit, intending to rescue him and return him to his father. Judah told them not to kill him, but to sell him to the Midianites. Apparently these two brothers are the ones whose consciences had troubled them down through the years.

Both Reuben and Judah promised to bring Benjamin back to Jacob, but Judah seems to have been the only one who spoke up to Joseph and offered to become his bondslave, if only Benjamin could go home free.

Small wonder that Joseph had to go to his room and weep over these brothers of his. He knew why God had allowed him to be sold into Egypt—that he might be the savior of his family—and so all bitterness against them was gone out of his heart. But they did not yet know him, and guilt burdened their hearts, and they expected punishment.

Did you ever think what an interesting family Jacob had?—Twelve sons and one daughter. He was father of all the children, but there were four mothers. Judah and Reuben were full brothers, their mother, Leah, being sister to Rachel, Joseph's mother. It would be very helpful to the children to name these twelve sons, because they will

*Occurs but once in the N.T.

hear these names over and over as the tribes of Israel.

Judah was the father of the family through which Christ came. It is peculiarly fitting that he should have cared enough for Benjamin and his father to give his life a ransom for Benjamin. That is what the Lord Jesus Christ has done for every person who will receive Him. He has given His life a ransom for us.

This is a beautiful lesson for the children, to make them understand what it means to give a ransom for another. It was a question as to whether Benjamin's life was to be spent in slavery, or Judah's. You will have to pay the penalty of sin, which is death eternal, or you may accept Christ's death as payment for your sin.

Which shall it be, Benjamin's slavery or Judah's?

Which shall it be, your death or Christ's death for you?

QUIZ

1. What was Joseph going to do to Benjamin?
2. What did Judah want to do?
3. Was Jacob still grieving over Joseph?
4. Did Joseph know his brothers?
5. Did they know Joseph?

MODESTO, CALIF.

The Illustration Round Table

Leaflets giving a list of the lessons for the year and explaining the conditions under which illustrations are accepted may be had from the Times for 10 cents. $1 is paid for each illustration accepted, and $2 for the best one. Illustrations must reach the Times three months in advance of the lesson, and should not be clipped from earlier "Illustration Round Tables." Preference is given to illustrations on the printed lesson text. Because of the present paper shortage, readers are asked to limit the total submitted on each lesson to four illustrations.

The Boy Who Was Not "With" Her. —*For how shall I go up to my father, and the lad be not with me?* (Gen. 44: 34, Golden Text.) In an afternoon service in a New England city, a woman rose in the crowded church and passed out of the building. The verse, "For how shall I go up to my father, and the lad be not with me?" had just been quoted, and it went like an arrow into her soul, for she had one boy. He was at high school, and she realized that she had never invited him to be a Christian. She went to his school, waited for him to come out, and said to him, "My son, I've just listened to a text of Scripture that has stirred me through and through. It was this: 'How shall I go up to my father, and the lad be not with me?' I am a Christian, and I have never asked you to be one. I could not wait until you reached home." And he did come, for what boy would not come under such circumstances?—*From J. Wilbur Chapman. Sent by L. G. James, Toronto, Can. Prize illustration.*

A Prayer Finished in Glory.—*For how shall I go up to my father, and the lad be not with me?* (Gen. 44:34, Golden Text). Several years ago a minister in Cincinnati, Ohio, at the close of his sermon, felt led to do an unusual thing. He said, "If there is someone here that is sick of sin, and wants us to pray for you, raise your hand." A young man sprang to his feet, and said, "Pray for me, sir. I am sick and tired of sin." The minister learned later that for eight years the boy had been a wanderer on the earth. The minister advised him to write home and tell his parents what he had done. He did, and after several days of anxious waiting, a letter came from his mother, but it was bordered with black. With tear-dimmed eyes he read: "My dear son: The joy which your letter brought to our hearts was only exceeded by the sadness which was there at the same time, for as nearly as we can figure, the same hour that you found Jesus Christ as your Saviour, your father was going out into the skies. All day long he tossed upon his bed. Every little while he would cry out in misery, 'Oh God, save my poor wandering, drunken boy today!' We would try to divert his attention from your waywardness and sin, but his mind would roam from place to place, and he would cry out in sorrow, 'Oh, God, save my poor wandering, wayward boy today!' Just as he passed away he cried: 'Oh, God, save . . .' and he finished the prayer in the presence of Jesus." Down at the bottom of the letter the mother added a note saying, "You are a Christian tonight because your father would not let God go." —*From Prairie Pastor and Overcomer. Sent by Mrs. Robert Vining, Piedmont, W. Va.*

Overlooked Fathers. — *Have ye a father?* (Gen. 44:19.) A woman who had to billet air crews before going overseas writes of their last interests. They bring out, she says, photographs of the wife, the bonniest baby in the world, and Mother. "It's strange," she adds, "but we have had 700 men here now, and not one of them seems to have had a father. Mothers would be even more careful in the training of their children if they realized how Father can be overlooked." — *From the British Weekly. Sent by W. J. Hart, D.D., Lacona, N. Y.*

Where the Fault Lies.—*His father loveth him* (Gen. 44:20). There are more than 3,000 Chinese boys and girls in the New York area. During the past eight years there have been among them only *two* cases of delinquency. A recent legislative and court investigation has discovered that the Chinese percentage of delinquency is the lowest of any racial or sectional group. Chinese teachers were questioned by the investigators concerning the reason for this remarkable showing, and they gave the precept of Confucius: "The misconduct of the child is the fault of the parent." I have read the words of the prophet Ezekiel: "As is the mother, so is her daughter." . . . However, I realize as never before that bringing children into this life is a challenge that takes all the manhood and womanhood there is in us. To bring an immortal being into existence, neglect it, mistreat it, and permit a soul to drift in this life, go where it will, do what it may, and then stand by and watch it suffer the pangs of careless sowing — this is almost more than sympathetic parents can endure.—*From the Christian Digest. Sent by Hazel Thomson, Firthcliffe, N. Y.*

Love's Kind Harshness. — *Except your youngest brother come down with you, ye shall see my face no more* (Gen. 44:23). Sometimes love has to be cruel to be kind. Years ago before stagecoaches had been superseded by railways, a mother and her infant were the only passengers in a coach in western Montana during a bitter winter. The woman had not provided against such intense cold, and although she could protect her baby, her own life became endangered, and drowsiness stole over her. When no answers to the driver's questions were returned he got down from his box and found the woman's head swaying from side to side. He took the baby from her and put it in a furry bundle under the seat; then seizing the mother he dragged her out upon the frozen ground. This partly aroused her; but when he banged the door, and drove on she came fully to her senses and ran screaming after him, "My baby; oh, my baby!" The horror of her loss and the violence of the exercise saved her. When her blood was in healthy circulation, the driver pulled up and allowed her to resume her place with her child.—*From the Methodist Recorder. Sent by M. H. James, Toronto, Can.*

God Condemns Rebellion, Not Sorrow. —*Ye shall bring down my gray hairs with sorrow to the grave* (Gen. 44:29). "Accept your sorrowing without murmuring. There is an important difference between being weighed down under the burden of a great affliction and fighting against it. To rebel against a divine decree will not help you. One of my officers tells of a man who said to him, one day, in a railway train, that he believed in God till he lost his child; but when the baby died, he gave up that belief. Whereupon the officer asked him what has often seemed to me a wise and tender question. Had giving up his faith in God made him feel any better about his loss? With tears in his eyes, he admitted that such was not the case. God will not condemn you for your sorrow. To rebel against His providence, instead of making you feel better will only make you feel worse." —*From "Religion for Every Day," by General Booth. Sent by John Haupt, Paris, Tex.*

Her Substitute Worker.—*Now therefore, I pray thee, let thy servant abide*

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instead of the lad a bondman to my lord; and let the lad go up with his brethren (Gen. 44:33). At a well-known Christian college, many students work to pay part or all of their expenses. A rule is in force, however, which requires that all bills for tuition, board, and room be paid before graduation. A young lady came to this school determined to work her entire way through. Five and six hours each day she was found working in dining hall and school library. The senior year was practically completed. The honor of graduation soon would be hers, but then sickness came — only a few days of sickness, yet five hours were put against her each day. Soon it was evident that graduation with her class would be impossible unless something very wonderful occurred. A friend learned of her predicament and, going to the head librarian, made this request: "May I work in the place of this girl who has been ill, and will you mark the time on her record?" The librarian agreed, and soon the hours were being added. Added, not to the time sheet of the girl who was doing the work, for she was a substitute; added rather to the time sheet of the girl who needed to have bills paid that she might graduate. The debt charged against us because of sin was more than we could possibly pay. All hope of Heaven was gone, but then Jesus Christ the Substitute came. And in the record of God the Judge, our debt was placed on Christ's account and His perfect obedience on our account.—*From Home Evangel. Sent by Mrs. Robert Vining, Piedmont, W. Va.*

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, "Judah is a lion's whelp." That is what Jacob, his father, said of him, when, upon his dying bed, in Spirit-guided prophecy the old man blessed him. Not only that, but he further said, "The sceptre shall not depart from Judah . . . until Shiloh [Jesus Christ] come; and unto him shall the gathering of the people be" (Gen. 49:9, 10).

Judah was in the line of royalty which produced King David, the Messianic line which produced (humanly speaking) the Lord Jesus Christ. This is interesting as we study Judah in action today before Joseph, whom he did not recognize as his brother, for he thought he was a stern Egyptian ruler.

Ruler Joseph was demanding that Jacob's sons return to their father in Canaan, leaving Benjamin the youngest as a bondslave to Joseph. This terrified the brothers, for Benjamin was the apple of Jacob's eye, and they knew it would be a crushing blow to their old father if they returned without the boy.

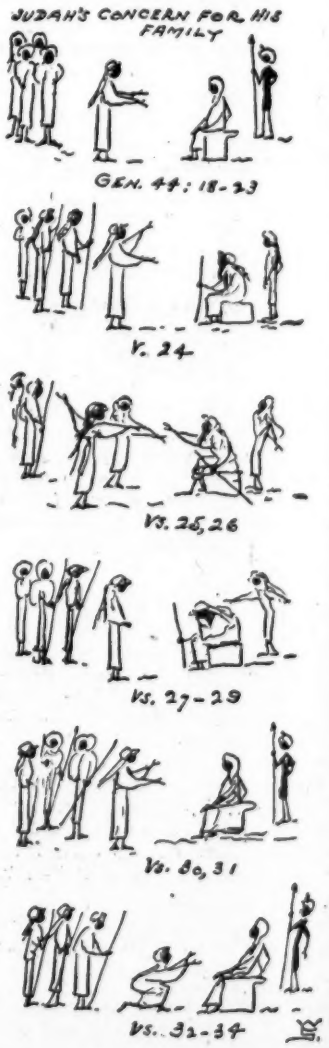
So Judah, in the nobility of his character, in self-immolation, offers himself to become a bondslave to Joseph, in order that Benjamin might be free to return; "for," said he, "how shall I go up to my father, and the lad be not with me?"

The most thrilling scenes in history are those where men or women have thrust themselves on the altar of sacrifice for the sake of and in the place of another whom they would save. That line reached its supreme climax when the Lord Jesus Christ suffered Himself to be nailed to the cross on Calvary, that through His death, and the shedding of His precious blood, sinners might be saved.

Judah before Ruler Joseph that day, in his humiliation, in his self-forgetfulness, gained a great victory. His sacrifice melted the heart of Joseph, and the

Little Jetts Teach the Lesson

By Wade C. Smith



great ruler broke down and wept. "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me [meaning the Egyptian attendants]. And there stood no man with him, while Joseph made himself known unto his brethren" (Gen. 45:1). Victory in defeat—the highest type of victory.

His enemies looked upon Jesus as He hung on the cross, as a defeated Saviour, but at that very moment He was opening the door of salvation to a lost world. When a sinner really looks upon Calvary and sees what Jesus did for him there, it breaks his heart if he is to be saved, and he drinks of the life-giving stream.

"He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

All through the Bible runs the scarlet thread of the Lion of Judah. The royal theme is, "He will come" (Old Testament); "He has come" (the four Gospels); "He will come again" (the Epistles and Revelation) — beginning with Genesis 3:15 and ending with Revelation. "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5). "Even so, come, Lord Jesus" (Rev. 22:20).

Fellows, have you received Him as your Saviour and King?

DENVER, COLO.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
A Brother Who Kept His Word
(Gen. 44:18, 19, 22-26, 32, 33)

HOW many of you have to look out for little Brother or Sister sometimes? Did you ever promise to be careful, and then get so interested in your own play that you forgot all about him, and something serious happened to him? How badly Mother felt, and you felt badly, too!

I am thinking of some big boys who one time didn't want to take good care of a younger brother. Some of them even wished to kill him. But finally they sold him for a slave instead. Then they killed a kid and made the boy's coat bloody so their father would think the boy had been killed by a lion or a bear. Who are these brothers? (Joseph's brothers.) Father Jacob felt badly, very badly, because he suposed his son was dead; nobody could cheer him up. He grieved so much that even the big bad boys began to be sorry for him and what they had done.

Years went by. A famine came, and there were many people to feed in the boys' families. What could they do? (Gen. 42:3.) Whom do you think they met in Egypt? (vs. 6, 8.) Joseph, after his earlier hard experiences with them, did not know whether his brothers could be trusted or not. So he made a plan to find out. He accused them of being spies, put one in jail, gave the others the grain they needed, but insisted they couldn't get any more grain unless their youngest brother came back with them.

When that food was gone, they needed to get more, but Jacob wouldn't let Benjamin go; something might happen to him, the baby of the family, though now a big boy. Finally they just had to have food, and there was nowhere else but Egypt to get it. Judah promised to look out for Benjamin and bring him safely home. Jacob sadly let him go. The brothers took good care of Benjamin. But something happened.

They had gotten their grain and started home when an Egyptian overtook them, accusing them of stealing the ruler's valuable silver cup. They knew they hadn't done that, and were willingly searched. Imagine their shock when the cup was found in Benjamin's bag of grain! The Egyptian was going to take Benjamin back as a slave for his crime. Did the boys go on home and leave Benjamin to his fate? No siree! They went right back to the lord of the land and Judah begged to stay and take Benjamin's place as a slave, so the boy could go back to his father. What a change in Judah! He was the one who had suggested selling Joseph as a slave. Now he offers to be a slave in Benjamin's place, so his father wouldn't be sad.

Judah tried to keep his promise to his father and look out for Benjamin. The Bible says, "That which is gone out of thy lips thou shalt keep and perform" (Deut. 23:23, Memory Verse). But I think Judah was more than just trying to keep a promise; he loved his brother and his father, and he wanted to please his father.

Considering this offer to give his own life for someone else, isn't it interesting to know that the Lord Jesus was born into Judah's family many generations later? (Matt. 1:1-3; Luke 3:23, 33.) We have all gotten into trouble with God because of wrong things done (Rom. 3:23), as Benjamin was in trouble with the lord of Egypt. The penalty is death (Rom. 6:23a). But there was One who offered to take our place and take our punishment Himself that we might be free to go on to our Father's Home. Who is our Judah? Where did He take our punishment? (Use Isa. 53:4a, 5; 1 Pet. 2:24a.) Have you ever thought that He did that for *you;* for you, Helen; for you, John? (Use class names.) Have you ever said, Thank you?

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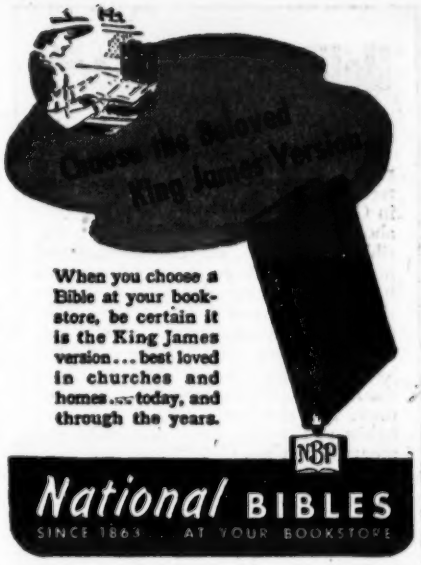
A helpful lesson side light, "Hints From the Hebrew," by H. Framer Smith, will be found on page 677 of this issue of the TIMES.



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This Week's Questions Answered

(The questions are on page 671)

1. The brothers had not only bowed in obeisance and respect; they were now bowing as willing vassals to Joseph as lord.

2. Joseph wanted to test his brothers' present attitude toward his father and Benjamin, and to see whether they had repented of their former cruelty to him.

3. Judah was the one who had proposed that Joseph be sold; but he did this with the intention of keeping the others from killing him. Judah shared the guilt, because he could have stood with Reuben in seeking to deliver Joseph (Gen. 37:20-27).

4. By his concern for his father and his love for Benjamin.

5. That God holds us responsible to seek to help our brethren in their distress, and to face sin honestly before Him.

6. The precious truth that Christ who came from the tribe of Judah has become Surety for us and taken our place in judgment.

From the Platform

By Philip E. Howard

A Prayer Before the Lesson.—Our Father, we thank Thee for the glorious lessons in Thy Word. We thank Thee that Thou dost set before us examples of that which Thou wouldst teach us. We ask Thee today to impress upon our hearts the lesson of unselfish love in the story that we have studied, and may we have a like spirit of devotion in every issue of life, where it is possible for us to be used in blessing and helping others at any cost to ourselves. May we not be hard-hearted or unfeeling or centered in that which is comfortable and pleasant for ourselves, but may we be willing at all times to put others first,—and Thyself first of all. In the name of the Lord Jesus we pray. Amen.

After the Lesson.—Many years ago three young men came over from Hungary to begin their life in America. They were poor, they had their living to make, and they were all eager to rise in the world. One of them, however, was more studious than the others. Two of the brothers agreed that they would go into business in order to provide an education for the third, so that he might become a scientific man, and bring distinction to the family. This plan was indeed carried out. Two of the brothers did go into business, and were successful. They put the other one through his schooling, including his college work, and they lived to see his name highly honored among American scientific men. What a wonderful thing it would be if families everywhere could stand by each other like that! It is so easy for the members of a family to get separated and to drift apart, and to take no interest in each other. The family is a God-ordained arrangement. How far are you and I willing to show forth the grace of the Lord Jesus Christ in our lives by sacrificing for those who are in our own family? This is a bigger matter than we may think. Let us watch for opportunities this week, and ask the Lord to teach us how to help most in ways that will honor Him right in our own family circle. Let us pray.

PHILADELPHIA.

JUDAH'S LOVE FOR FAMILY
MY
ARE THEY ALIKE?

My Class of Girls

By Beatrice E. Borchardt

BACKGROUND FOR LOVE

A MEDIC, a tourniquet on his own arm, is crawling through mud, debris, and darkness to give a hypo to one in whose voice he recognized a hometown bully who had tormented him in childhood days

A pale, unsteady infantryman, after an operation on his hand, sneaks out of a jungle hospital shack when the doctor's back is turned, and hurries back to help his fighting buddies.

A Christian homemaker, at the expense of time, patience, and inconvenience for herself and her family, opens her home to underprivileged girls, one by one, or in groups, so that they may see a Christian home in operation, and so that she may have an added foundation as she speaks to them of Christ.

A brother, long ago, pleaded with one whom he thought to be a strange foreign overlord, "Let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me?"

What drives people to be thus willing to surrender their comfort and safety, and, if necessary, their very lives? How much are we willing to give up in order that someone else may have a more abundant life?

While Judah, in our story for today, loved his youngest brother too much to want him to remain in bondage while he went home to freedom, was it this love alone that compelled him to offer himself as a slave? At home Judah had a wife and little ones whom he also loved. Notice who was the leading character in Judah's speech. Judah understood the background of his father's affection (Gen. 44:20, 22, 30-34).

Without an intelligent understanding of the background of those we love, we cannot be very wise in expressing the degree of love that is needed. This applies to love for family, friends, young people, or others whom we serve as Christian leaders; or love for community, country, or a lost world in need of a Saviour. How can such love become

personal, well regulated, and spontaneous?

If Joseph had accepted Judah's offer to remain as a slave, do you suppose Judah would ever have regretted his sacrifice? Have we ever prayed that the Lord would lead us to someone who needed our help, and when He responded, the burden seemed almost too heavy to carry? The Lord never gives us a service we cannot perform, and He will give compensations for every sacrifice He permits us to make (1 Cor. 15:58).

Is sacrificial love always Christian love? No, many people who do not know Christ are ready to give themselves unselfishly so that others might not suffer. "Sometimes we find more real human love and understanding among people who are not Christian than we do among those who are busiest in the church," folks have said. Do you agree with this challenge? *"Every Christian should not only be willing, but should actually take part in some service, at the expense of personal sacrifice, in order that someone else might have a blessing."*

Where may we find opportunities for unselfish service? Listen to one leader: "We need more men on the mission fields. Women respond, but they are not able, alone, to carry the tremendous loads." Christian boys and girls and men and women are needed to work together. In your town and mine we need workers who are ready to rescue youth and older folks from eternal injury to the soul.

Have we ever said with Judah, " 'How shall I go up to my father,' my Heavenly Father, if those whom I should have won for Him are not with me?" What will it cost you to win a pal to Christ? Judah, at the risk of his life, was not ashamed to present the cause of salvation in behalf of a brother and father he loved.

ALPAUGH, CALIF.

Hints From the Hebrew

By H. Framer Smith, Ph.D., Th.D., D.D.

A side light on the International Uniform Lesson in this issue

Genesis 44:18.—*Oh my lord.* Hebrew reads *bi 'adhoni*, literally, "I entreat thee, my lord." *Bi*, the fuller form of which is *bayay*, means, in the Arabic, "to come as a suppliant; to entreat." The word occurs but a dozen times in the Old Testament and is rendered once by "alas," otherwise by "O(h)." "Lord" is from *dun:* "to judge; to rule."

A word. It is Hebrew *dabhar*, much like the Greek *logos*. Both words convey the basic idea of "setting (utterance and other things) in order." In the Old Testament, *dabhar* is a word or words; an utterance or speech, or sections of either; a matter or affair, concerning which men speak. One of its derivatives means a pasture land, while, at the other extreme, another derivative means pestilence!

Thine anger burn against. *Anger is 'aph*, a word that means, first "nose; then, anger." The verb is *'anaph:* "to breathe through the nose; to snort"; hence, "to be angry." "Burn" is a form of *charah:* "to become hot; angry; wroth." Judah really feared Joseph!

Verse 19.—*Have ye.* Hebrew, *hayesh-*

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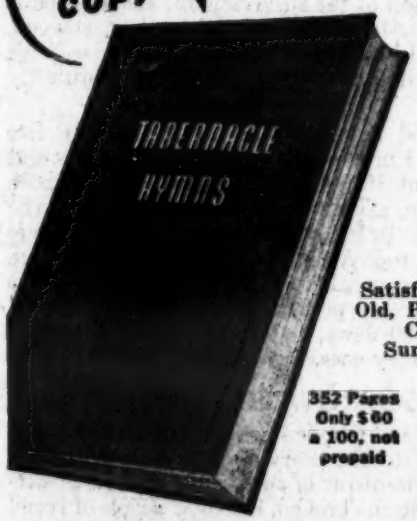

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lakhem. Ha is the sign of interrogation. *Yesh* is a strong substantive, but used as an adverb to stress the certainty and truth of a given matter. *Lakhem* is "to you." "Are there to you, certainly and truly, a father," etc.

Verse 20.—*We have.* Hebrew reads, "There are to us, certainly and truly," etc.

He alone is left. Hebrew reads, *wayyiwwather hu'. Hu'* is English "he," and is already present in the lengthier word, which is a verb. The "he" is therefore quite emphatic. "And there is left (*wayyiwwather*) [only] this one (*hu'*)."

Verse 22.—*Cannot leave.* "Cannot" is *yukhal* (a causative passive form of *yakhol*): "to be able to do something." "Leave" is *'azabh:* "to forsake; to desert; to leave behind." There is pathos in this picture that Judah paints for Joseph.

Verse 24.—*We told him.* Hebrew reads, *wanaggedh-lo:* "We declared with clearness to him." The lengthier of the two words is the causative (*hiphil*) form of *naghadh.* This simple (*qal*) form means, in the Arabic, "to be clear and manifest."

Verse 26.—*If.* It is much stronger in the Hebrew, which reads *'im-yesh:* "If, certainly and truly (our brother, the little one, be with us)."

Verse 27.—*Ye know.* Hebrew reads, *'attem yedh 'tem.* The latter word is a form of *yadha',* "to know experientially." The English "ye" is contained in the second Hebrew word but appears again in *'attem,* by way of emphasis. "You yourselves know experientially," etc.

Verse 28.—*He is torn in pieces.* In one of its most virile idioms, called "cognate accusative," the Hebrew here sets a simple (*qal*) infinitive and an intensive passive (*pual*) *of the same verb* beside each other—*taroph toraph*—to produce the strong expression, "torn into pieces he is torn."

Verse 29.—*This also from me.* The Hebrew reads, *gam-'eth-zeh me 'im panay;* literally, "also this one from (being) with my presence." The "also" is significant rather than just casual. It is from *gamam* which, in the Arabic, means "to heap up; to increase."

Mischief. It is really "injury." The original word *'ason* is derived from *'asah* which, in the Arabic, means "to be hurt."

Verse 31.—*With sorrow.* Hebrew reads, *beyaghon:* "with sorrow due to affliction." *Yaghah,* from which the *yaghon* of our compound word is derived, means "to be afflicted." In verse 29 "with sorrow" is *bera'ah:* "with evil"; that is, "with that which is bad and worthless."

Verse 32.—*Became surety.* Hebrew reads, *'arabh:* "to exchange; to pledge oneself for another."

I shall bear the blame. One word in the Hebrew—*wechata' thi:* literally, "I

shall have missed my step; I shall have stumbled; I shall have fallen."

Verse 33.—*Instead.* Hebrew, *tachath:* it is derived from a verb whose cognate, in the Arabic, means "to sink down; to descend," hence, "to be beneath; in another's stead."

Verse 34.—*That shall come on.* Hebrew has a form of *matza'*. The word means "to come on; to reach to; to arrive at," but to do these things in the sense of finding or discovering.

Victory

(*Continued from second page*)

come they not hence; even of your lusts that war in your members?" (*Jas. 4:1*).

His will be eternal. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

This changes enemies outwardly, restraining them by comparatively greater force.

He has changed the hearts of multitudes of His enemies. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). And He will one day put down, by an absolute authority and force that no man can resist, all the forces of evil. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:24, 25).

This victory does not restore those who have died, and death still stalks the world.

The Lord Jesus Christ overcame death when He rose from the grave, He gives eternal life to those who believe on Him, and the day is coming when he will snatch even the bodies of His own from death's domain. "The last enemy that shall be destroyed is death . . . but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:26, 57).

Millions have been delivered from the iron grip of the Nazis and the Nipponese, but they have yet to be set free from the world, the flesh, and the Devil.

Christ delivers from all three. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). Already He has won a great victory over Satan at Calvary; the next stage will be consummated at His Second Coming; and the final triumph is recorded prophetically by John when,

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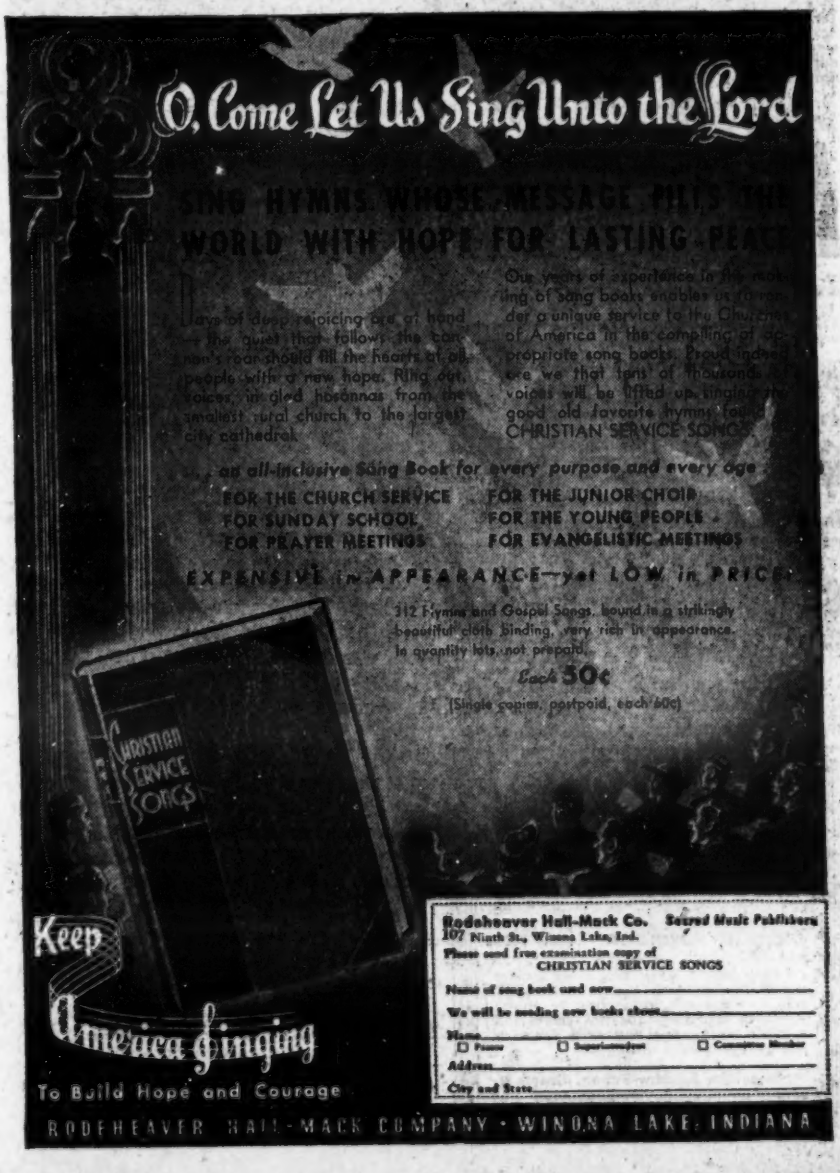

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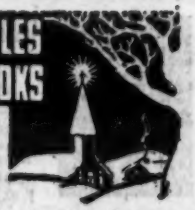

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after Satan's final rebellion, he saw that "fire came down from God out of heaven, and devoured them" (Rev. 20:9).

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The triumph of the Lord Jesus Christ will one day reach every corner of the earth. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42:4). "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

In the coming months there will be thousands of joyous reunions, as the men come home. But all our joy will be tinged with sadness, for many will be cripples for life, and the bodies of thousands of others lie in graves on the Continent and South Sea Islands, or on the floor of the seven seas. But when the Lord Jesus comes again, "them also which sleep in Jesus will God bring with him . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:14, 16, 17). Recent events have renewed the Blessed Hope in many hearts, and more and more believers are feeling that this great event may not be far distant. The ecstatic joy of the reunions that will then take place is inconceivable; and, best of all, will be the meeting, face to face, with Him who loved us and gave Himself for us.

O then what raptured greetings
On Canaan's happy shore;
What knitting severed friendships up
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of nations,
Thine exiles long for home;
Show in the heaven Thy promised sign;
Thou Prince and Saviour, come.

—*The Rev. Henry Alford, 1867.*

Please pray for the staff of The Sunday School Times in all departments: press, mailing, and composing rooms; subscription, accounting, business, circulation, advertising, and editorial departments; for the writers of lesson articles, and other contributors; and for God's blessing upon the contents of the paper.

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The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, September 16

2. Why Do We Have a Devotional Meeting? (John 4:23, 24; Col. 3:16)

THE two Scripture references chosen for our consideration of this week's topic point to the basic reasons for all kinds of Christian meeting,—worship, which includes prayer and praise; study of the Scriptures; and mutual encouragement and inspiration, through testimony and the singing of Christian hymns and psalms. However, in the first Christian Endeavor Society, the prayer meeting, or devotional meeting, was not given a prominent place merely to add another meeting to those already being held in the Williston Church. It was given its essential and supreme place in the life of that first young people's group so that young and growing Christians might have a meeting of their own in which they could take part freely, where they might discuss Christian truths and exchange Christian experiences, and where they might be trained in Christian leadership by actually preparing and leading and conducting their own meetings.

Dr. Clark, the founder of Christian Endeavor, says that "the Society of Christian Endeavor centers about the prayer-meeting," and he calls it the "beating heart of the society, from which there goes out into all its different activities the nourishing and life-giving blood of spiritual energy." ("The Christian Endeavor Manual," by Dr. Francis E. Clark.)

Those of us responsible for planning and guiding the devotional meetings of our societies today will do well to keep several important principles in mind.

1. The "prayer-meeting committee," or the group that plans and conducts the meetings, should be *disciples* of the Lord Jesus Christ. All too often, young people's societies have turned over the conduct of their meetings to those who do not really know Christ. How can such persons effectively plan a worship or devotional service? How can they lead others, when they themselves have not followed Christ? There will be a real temptation to include those who have never taken a definite step of decision for Christ, in the hope that thus they may be interested and finally led to accept Him. But Christians of long experience have found that it just does not occur that way. Better have a halting, stumbling leader who knows Christ than a gifted one who does not. Better have a simple hymn played or sung by one who knows the truth of the words of the hymn, than a most delightful and expert rendering by one to whom the

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words have no real meaning. This by no means puts a premium on poor leadership or poor musicianship. We should give the Lord Jesus the very best we can in worship and praise, but let it come from hearts that have acknowledged Him and honor Him as their Saviour and Lord.

2. We need to be reminded again and again that our weekly prayer meeting is a *devotional* meeting. The primary object is to worship and to honor the Lord Jesus. Many subjects for discussion might be included that might prove interesting, but which would have no place in a *Christian* devotional service. In this same connection we need to keep in mind that there is a great difference between a forum and a Christian young people's discussion period. In a forum, every kind of opinion may be aired, and often no conclusion is reached. In a young people's discussion group, while all are free to participate, nevertheless the comments must be brought under the searchlight of God's Word. The mere opinion of this one, or that one will not necessarily help any other young person to find Christ or be of value in Christian living. However, when opinions are backed up or are summed up with "thus saith the Lord," the discussion will prove helpful and instructive.

3. Every effort should be made to make our young people's devotional meeting *democratic*. By this is meant that every active member should be urged and encouraged and helped to participate in the meeting in some way, either by leading, sharing in the music, offering a sentence prayer, giving a Scripture verse, or taking part in the discussion of the topic. If your young people's devotional meeting is not truly a *young people's* meeting in the sense that all its members feel free to join in, then it is not truly a young people's meeting. If your attendance has been sporadic or generally poor, you may well examine your meetings with the searchlight of this important principle.

4. Successful devotional meetings of continuing interest will of necessity be *diverse*. Never make it possible for your young people to say, "Oh I know what the meeting will be like tonight. It will be just the same old thing." If your meetings have had such a flavor, it is a sure sign of lazy or inefficient planning. Young people instinctively like variety and choose it whenever they have the opportunity. However, they will not instinctively choose it when it means a little more work or care on their own part in planning and conducting the meeting. They need to be helped and stimulated to provide the very thing that they themselves prefer when someone else is doing the planning.

And let us not suppose for one moment that variety means that spirituality and consecration need to be minimized or dispensed with. Our meetings do not need to be frivolous or irreverent in order to have variety. Sometimes, the mere turning of the chairs in the opposite direction will provide sufficient variety for one night. On another occasion, every one seated on the floor in a circle around a single candle in the center will make a sufficiently different "campfire" meeting. Satisfy the urge for something different. Eternal vigilance on the part of the prayer meeting committee and the adult counselor of the group will be rewarded ultimately by increased attendance and interest, provided that, with the variety, the young folks are sent away each night with new light on some portion of God's Word and a new understanding of His Will in walking the Christian way.

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The Place of the Sunday School in Evangelism. By J. N. Barnette. (S. S. Board of Southern Baptist Convention, Nashville 3, Tenn. Cloth, 60 cents; paper, 40 cents.) Refreshing as a cool breeze on a sultry day is the experience of reading this unusual "methods" book, with its clear ringing note on what should be the highest aim and ultimate end of the church and Sunday school endeavor. It is not a book of theories nor of dry facts. It teems with definite incidents, showing how certain plans for evangelism have worked. A Sunday school superintendent was concerned

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because some sixty pupils in the intermediate department had never confessed Christ. What was actually done in a few weeks of prayerful effort should encourage others who have a like concern. The pages are replete with incidents of soul-winning, enough to stir the most sluggish or to rejoice the heart of the most diligent. An unusual chapter is on evangelism on Sunday morning. The story of how churches and schools have made use of this particular service to reach and win the lost, and the rich and fruitful suggestions offered, are alone worth the price of the book. The arrangement of the work is excellent, with ten chapters which can be taken as a teacher training course, with review and examination questions. The whole tone is warmly spiritual and evangelical, laying proper emphasis upon the necessity of salvation from sin through the shed blood of the Lord Jesus Christ

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Mon.—Genesis 44:18-29.
Judah's Plea for Benjamin.

PRAYER SUGGESTIONS: "How shall I go up to my father, and the lad be not with me?" (v. 34.) Judah's pledge to his father Jacob made him offer to be a substitute for Benjamin; Judah was anxious for his brother's salvation. When we, too, plead with "our Joseph" (Jesus), we find him full of pardon and blessing. Plead in prayer, with passion, for the salvation of souls. The Lord is very merciful, when you ask for mercy. *Pray for the Moody Bible Institute, the "West Point of Christian Service," 153 Institute Place, Chicago 10.*

Tues.—Genesis 44:30-34.
Judah Offers Himself a Substitute.

PRAYER SUGGESTIONS: "I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." The idea of a substitute runs all through the Bible. Our Lord gave Himself for us. Man cannot substitute for man; but God, in the person of His Son, Jesus Christ, did "give his life a ransom for many." That He did so, suffering the Just for the unjust, in order to bring us to God, is one of the sweetest notes of the Gospel. How do you feel toward Christ who gave Himself for you? *Pray for all missionaries who really and truly are giving their lives as a living sacrifice to the Lord.*

Wed.—Mark 7:6-13.
Dishonoring Parents.

PRAYER SUGGESTIONS: "Honor thy father and thy mother." Parents are be-

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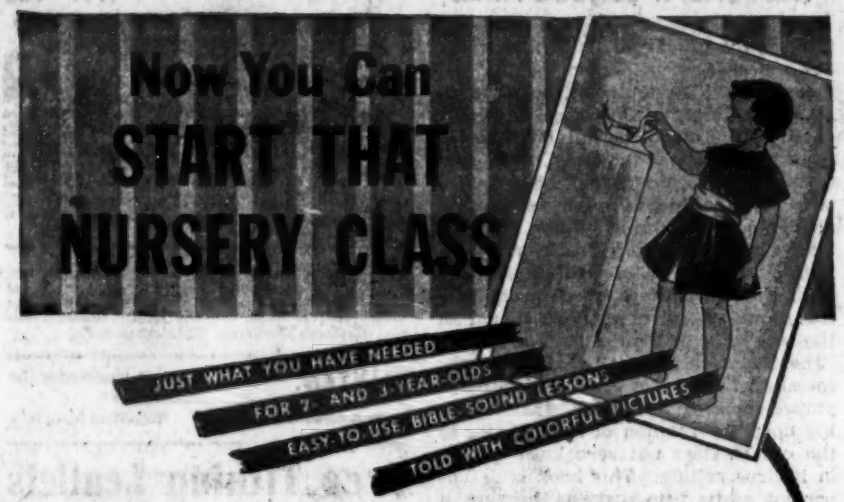

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ing dishonored by multitudes today. The law of Father and Mother is broken by many. Children reject the Word of God when parents are ignored. Pastors and Sunday school teachers have a duty to perform in this matter. There is undoubtedly a great lack of practical instruction. Misdeeds must be properly high-lighted to deepen conviction of sin. Many need to be awakened to righteousness. *Pray for more practical preaching from the pulpit.*

Thurs.—1 John 2:12-14.

Rules for the Family.

PRAYER SUGGESTIONS: "Children . . . fathers." The Apostle John preached salvation in Christ, the Lamb of God, and also dealt with the subject of right living. Weakness in either ministry is sure to be followed by disaster. Salvation has no substitute, neither has Christian behavior. To substitute faith for practice, or practice for faith, is evil. Present both truths; Paul and all the apostles did. *Pray for the return of old-time faithfulness in reproving, correcting, and rebuking those who willfully ignore Christian courses.*

Fri.—Deuteronomy 31:9-13.

Parental Duty.

PRAYER SUGGESTIONS: "That their children, which have not known any thing, may hear, and learn to fear the Lord your God." Much that is false, useless, and dangerous is being taught to the children. False arguments support such teaching; false ideas are mixed with it; and much is useless because it aims at what can never be reached. Worst of all it is dangerous because it keeps the truth away from those who have the greatest need for it. Unless parents perform their high essential duty, children may not know God's will until too late. *Pray for needed Christian teaching in the home.*

Sat.—James 2:14-18. Practical Helpfulness.

PRAYER SUGGESTIONS: "Do not err, my beloved brethren" (chap. 1:16). Err we will unless we take notice of life's duties presented in this and other New Testament Epistles. Too little attention is paid to cause and effect. Seeds grow. Sow the good seed, brethren. *Pray for more painstaking study of the Word by our ministers.*

Sun.—1 John 4:7-13. Love Is of God.

PRAYER SUGGESTIONS: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God . . . for God is love." The world never really knew love until Jesus came from Heaven to die for our sins. In this was the love of God. In Christ, we can really love everybody. Natural love is selfish and sentimental; God's love is real and never seeks anything for itself. *Pray for more love—God's love in your own heart and in the church.*

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